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FREE BAPTIST WOMAN'S SOCIETY MISSIONARY.

MOTTO: *Faith and Works Win.*

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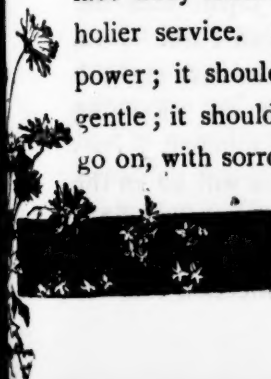
A Lesson in a Flower



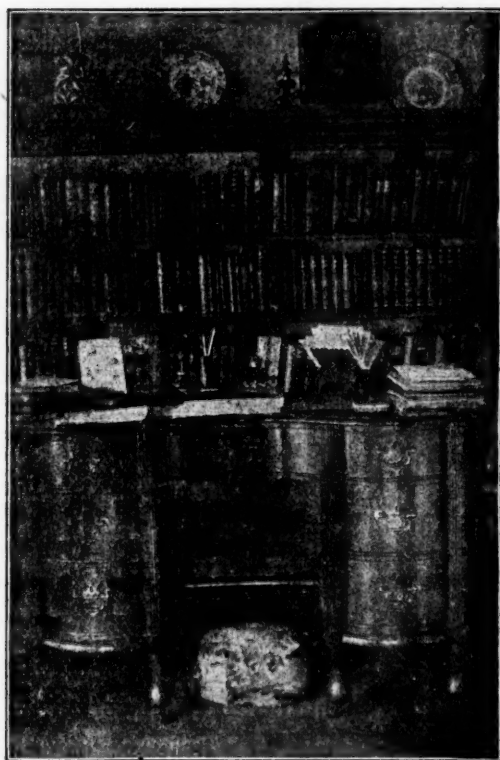
IN a sick-room there was a little rosebush in a pot in a window. There was only one rose on the bush, and its face was turned full toward the light. This fact was noticed and spoken of, when one said that the rose would look no other way but toward the light. Experiments had been made with it; it had been turned away from the window, its face toward the shadow of the interior, but in a little time it would resume its old position. With wonderful persistence, it refused to face the darkness, and insisted on ever looking toward the light.

The flower has its lesson for us. We should never allow ourselves to face toward life's gloom; we should never sit down in the shadows of any sorrow and let the night darken over us into the gloom of despair; we should turn our face away toward the light and quicken every energy for braver duty and truer holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on, with sorrow's sacred ordination upon us, to new love and better service.

—J. R. Miller, D. D.



FROM THE EDITOR'S DESK.



It is very desirable that the roll call and membership meeting be observed by each auxiliary in the manner that shall best serve the purpose of the meeting: to quicken the sense of comradeship, to get better acquainted *in* the work and *with* it, and to obtain new members. The varying needs and conditions of the local societies will make different requirements, but if the program suggested under Helps for Monthly Meetings be carried out, with the accompanying social, it may be instructive as well as entertaining. "Who will Open the Door for Ling Te?" is a very appealing story. The Chinese rules of etiquette for each guest should be studied in advance. . . . Two new leaflets have recently been issued by our publica-

tion committee—a biographical sketch of Miss Coombs, with portrait, and a leaflet on zenana work. They are helpful and attractive. . . . More and more our auxiliaries are having printed calendars of the year's study and monthly meetings. We hope that the custom will be widely adopted for 1905 and the outline study of Japan. . . . Many HELPER readers will remember Miss Mary Ward—daughter of Dr. Ward, of Hillsdale College—who married Mr. G. S. Phelps, Y. M. C. A. secretary in Japan. She wrote from Karnizawa, July 20: "We are at the most popular missionary summer resort in Japan and the meetings and sports often remind me of childhood days at Ocean Park. I am hoping some day to introduce Mr. Phelps to the delights of Ocean Park and the friends who may still be there." We have a delightful article on "Evening Echoes in the Land of the Lotus," by Mrs. Phelps, for an early number. . . . Dr. Mary Bachelor wrote from Midnapore, India, July 12: "You will be in the midst of Ocean Park meetings when this reaches you. I hope it will be a specially good year. Greeting to any and all who may remember me." She adds: "There are many things to fret and worry one here in connection with the

work and its details. I hope that you will pray for me, that I may be given every day the strength and grace and patience that that day's worries call for." . . . Miss Scott writes: "The other Sunday morning I was rather late in getting to the second school and found the children leaving when I arrived. When I asked the reason, one of the girls replied, 'The teacher did not come and you were so late that we just said over our texts, sang the hymns and prayed, then I said we had better go home.' Could Christian children in a Sunday school at home have done more than that?" . . . Miss Hattie Phillips is at Mussoorie, in the hills, until the 15th of September, but she writes that work on the new Kindergarten Hall is progressing under the management of Mr. Ager. . . . The list of things most desired to be sent to India, as announced by Miss Barnes in this number, should be marked and kept for reference. . . . It will be a great pleasure to meet and greet our Western field agent, Rev. Elizabeth Moody, at the annual meeting to be held in Saco, Me., Oct. 12 and 13. . . . We welcome a new contributor, Miss Hattie True Milliken, to our pages this month. . . . The third annual Silver Bay Conference of the Young People's Missionary Movement was held at Silver Bay, on Lake George, July 22 31. Four hundred and thirty-eight delegates from sixteen States and Canada and representing fourteen denominations were in attendance. Eighteen secretaries of Mission Boards and twenty-two returned missionaries were included in the personnel of the gathering. Among the specific results of the Conference already apparent are the decisions on the part of twenty-nine delegates to enter foreign missionary work (in addition to twenty-eight who had decided before coming to the Conference), the projecting of definite plans on the part of each denominational group, and of the Conference as a whole for furthering the interests for which the Conference stands, the development of larger plans on the part of metropolitan leaders for promoting missionary institutes in large cities, and a most evident spiritual uplift which came to all the delegates at the Conference.

Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the Hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore, keep in the midst of life. Be among men, and among things, and among troubles and difficulties and obstacles. Character grows in the stream of the world's life.—*Drummond*.

LEAVE THE MIRACLE TO HIM.

Whatsoever He bids you, do it,
 Though you may not understand,
 Yield to Him complete obedience,
 Then you'll see His mighty hand.
 Fill the water pots with water,
 Fill them to the very brim,
 He will honor all your trusting,
 Leave the miracle to Him.

Bind your Isaac to the altar,
 Bind him there with many a cord;
 Oh, my brother, do not falter
 Can't you fully trust your Lord?
 He it is who watches o'er you,
 Though your path may oft be dim,
 He will bring new life to Isaac,
 Leave the miracle to Him.

Note that scene on plains of Dura,
 See the Hebrew martyr band
 Firmly standing for Jehovah,
 Trusting in His hidden hand.
 He is mighty to deliver
 From the power of death so grim;
 Fiery furnace cannot harm thee,
 Leave the miracle to Him.

Bring to Christ your loaves and fishes
 Tho' they be both few and small,
 He will use the weakest vessels,
 Give to Him your little all;
 Do you ask how many thousands
 Can be fed with food so slim?
 Listen to the Master's blessing,
 Leave the miracle to Him.

Oh, ye Christians, learn the lesson!
 Are you struggling all the way?
 Cease your trying, change to trusting,
 Then you'll triumph every day.
 Whatsoever He bids you, do it,
 Fill the water pots to brim,
 And remember 'tis His battle,
 Leave the miracle to Him.

Christian workers looking forward
 To the ripened harvest-field;
 Does the task seem great before you,
 Think you rich will be the yield?
 Bravely enter with your Master
 Though the prospect may seem dim,
 Preach the word with holy fervor,
 Leave the miracle to Him.

—*Author Unknown.*

HOME AND CHILD LIFE IN CHINA.

IN no less authority than that of Dr. Headland, of the Peking University, we are told that "there is nothing in China more common than babies, nothing more troublesome, nothing more attractive." And the same learned writer goes on to tell us that "a Chinese baby is a round-faced little helpless human animal, whose eyes look like two black marbles over which the skin has been stretched, and a slit made on the bias. His nose is a little kopje in the center of his face above a yawning chasm which requires constant filling to insure the preservation of law and order. On his head are small tufts of hair in various localities, which give him the appearance of the plain about Peking."

As is well known, the welcome this little human animal meets with in a Chinese home depends upon its sex. Boys are always welcome, however many may have preceded, for sons mean bread-winners, the life-long stay and support of the parents; and most of all, the defence of the souls of parents in the spirit land against an existence of lonely wandering, hungry, cold, and miserable. For unless a male descendant in direct line shall burn paper money, paper clothes and houses before the ancestral shrines, how can the souls of the departed be provided for?

As to the baby girls, if only girls come, or if they come in homes where bread is scarce, their fate is hard. They are very likely to die of deliberate neglect, if not by murder; or perhaps be sold for a trifle to a family who expects to need a wife for a son some day, and thinks it cheaper to buy now than then. The killing of girl babies is frowned upon even in China, by law and public sentiment; but China is a country of contradictions, where frowns are not always heart-deep, but may be only a matter of surface intended to "save the face." To Western mothers it might seem kinder to drown a tiny baby quickly than to give it to a professional baby-peddler to be carried in a basket with others, all wailing together, up and down the street, offered to heartless passers-by for ten cents, or less if one would buy the basketful, as actually happened in one missionary's experience. Don't blame the poor mother too harshly for killing her baby, for she was perhaps herself beaten for bringing a useless girl into the world, and she is only saving her little daughter from a fate that drives thousands upon thousands of wives every year to self murder. Chinese mothers are so ignorant of hygiene, and so incredibly careless, that even the welcomed babies have a hard time, only half of them reaching their second birthday.

When a baby girl is kept, there seems little difference in the treatment during babyhood of her and her more welcome brother. In either case the baby is a tyrant and the mother a slave. To quote Dr. Headland once more: "The baby soon becomes a little Tartar. Father, mother, nurse, uncles, aunts,

grandparents, are all made to do his bidding. In case any one of them seems to be recalcitrant, the little dear lies down on his baby back on the dusty ground and kicks and screams until the refractory person has repented and succumbed, when he gets up and good-naturedly goes on with his play, and allows them to go about their business."

One wonders how the older children develop any degree of meekness and docility with this inauspicious beginning. But a Chinese proverb explains: "A tree crooked in starting will straighten itself in time."

When baby is a month old there comes a great feast of congratulation, when neighbors and friends bring presents, and the baby is given its "milk-name," the home name, never to be used by strangers. His teacher will give him a second name when he begins school, and a third one will be added either at his marriage or his higher examinations. Parents often give a baby boy a contemptuous name, or even a girl's name, to trick the evil spirits into the belief that he is not worth harming. Chinese children are not supposed to need much clothing besides their little yellow skins, but they are abundantly supplied with red strings on neck and arms, many with charms of various sorts to keep off infantile ails, and the evil spirits that are the dread of Chinese, old and young.

That babies in China are played with and amused goes without saying, for they have countless nursery jingles, more familiar than any other literature, to every class, from prince to beggar.

The beginning of a queue is the same mark of dignity to a Chinese boy that the trousers are to the little man of the West. What a convenience he finds it! His father leads him by it, it is the reins when he plays horse, later on he uses it in drawing circles in the geometry class, or to whip his donkey when he drives. Even his enemy takes advantage of it in times of disagreement.

Children of the two sexes play and work and quarrel together till they are about six years old, when they are considered boy and girl, and the poor little girl begins her weary career of seclusion and subjection. Girls of the poor have no teaching, but become little slaves about as soon as a new baby comes to the home. If there is no baby to tend, the omnipresent silkworms, the spinning and shoe binding never fail, and always fuel must be gathered. It takes the combined energies of a whole family, old and young, to keep up the supply of fuel. Except close by the coal mines the common fuel is twigs, weeds, dry leaves, and the waste in the streets, a scanty supply, barely sufficient for the short-lived fires used for cooking and to heat the brick benches that serve for beds, and which are the only warm places in cold weather.

We are told that Chinese children play merrily at a great variety of games that do not require too vigorous exertion, but to foreigners it seems as if children

were always hard at work, like their elders, industriously plodding away by methods of their far-away ancestors. Many a little girl is given over, as a betrothed bride, to hard service in the house of her future mother-in-law. Marriage customs in China, as concern the little brides, are most pathetic, but too complex to be touched upon in this brief account of home life. Suffice it to say that the Chinese never associate the idea of happiness with that of marriage.

Girls in homes of wealth are allowed neither to play nor work, but are kept in strict seclusion with only scanty teaching, music, embroidery, and gossip to while away the tedious hours. The wife of a high official once told a foreign lady that she hoped to be born a dog in her next existence, that she might go where she chose.

A good picture of the life of Chinese girls is seen in a little book written by Pang Tai Ku, a celebrated literary woman of China, eighteen centuries ago. She was the young widow of a philosopher, and the emperor of her day, to show her honor for the service she had rendered her blind brother in the composition of a famous history, gave her a beautiful palace on the imperial grounds, and commanded all the ladies of the court to do her reverence as the "Instructor of Women." At that time she wrote these discourses, which are still regarded in China as the standard authority on etiquette for women. Her instructions portray the modest, gentle, self-effacing lady of silent tongue and footstep, obedient and deferential to husband and parents. But at the close of the little book the Instructor of Women betrays the sad fact that even in her day not all Chinese girls patterned after the ideal, for she appends to her treatise: "The present generation's children are very bad. They grow up following their own wills. They are stubborn and talkative, disrespectful of parents. Such girls are worse than wildcats."

It must indeed be a woman of superhuman grace and self-control who could follow all the precepts of Pang Tai Ku in the complex Chinese household that their patriarchal domestic arrangement involves. For remember, there will often be under a single roof the aged grandfather (to whom belongs all the property, and supreme authority over time, labor, even over life itself, of the entire household), several middle-aged sons with their wives and perhaps even a concubine or two, and last but by no means least, several groups of grandchildren from adult age down to babies. The sons' wives are all alike subject to the aged grandmother, and take precedence of each other according to the age of their respective husbands. If, as sometimes happens, the grandfather is a great grandfather, the collection of uncles and cousins of various degrees must be something perplexing to the mind, and exasperating to the nerves of the head housekeepers. The widows in the family are the drudges *par excel-*

lence. One can imagine the opportunities in such a household for differences of opinion over discipline of children, or comparative claims on the patriarch's purse. Is it any wonder that in the humbler ranks of life in China, where privacy is impossible, the foreigner is often appalled by the uncontrolled torrents of invective toward each other in which the women indulge, in spite of the precepts of Pang Tai Ku?

But how can we explain the cruelty in the Chinese homes? Dr. Ament once began a missionary address by saying: "It is impossible to tell the truth about the Chinese without lying." Nowhere does that paradoxical statement hold truer than in regard to Chinese families in their treatment of their own members. Everyone who has had intimate knowledge of Chinese in their home life can tell of love and sacrifice and devotion and tenderness manifested there. Yet on every hand is seen heartless cruelty, and absolute lack of the commonest instincts of sympathy. Perhaps it is because the whole nation has been ground into the dust for centuries in the fierce struggle of poverty for the bare necessities of existence, till every fiber of the people is dull to suffering, both in one's self and others. Perhaps it is because the hopeless paganism in which they have been frozen for ages has killed out all tenderness. No, not killed it, but stupefied it, for missionaries say that among the very first fruits of the new faith to manifest itself in Chinese character is an unwonted tenderness and sympathy for pain and sorrow. The world moves slowly, but it is moving surely, and into the light.—*Mrs. Alice G. West, in Life and Light.*

THE UNITED STUDY OF MISSIONS *

(Course for 1904.)

DUX CHRISTUS: AN OUTLINE STUDY OF JAPAN.

The plan of United Study for Women's Missionary Societies is so well established, and has been so frequently and thoroughly explained, that it seems unnecessary to give any extended account of its inception and development.

The fourth volume of the series, "Dux Christus, An Outline Study of Japan," by the Rev. William Elliot Griffis, D. D., is now ready. There could not be a more favorable time for careful study of Japan and the Japanese. The eyes of the world are fastened on this island empire, and it is exceedingly important that we get correct impressions and secure and distribute reliable

*A fine reference library will be issued by the Young People's Forward Movement and the Central Committee on the United Study of Missions. This will include ten volumes in uniform bindings of standard works on Japan, for \$5. A marvelous offer even in these days of cheap books. The list will include such books as Gulick's "Evolution of Japan," Peery's "Gist of Japan," Carey's "Japan and its Regeneration," Alice M. Bacon's "Japanese Girls and Women." This library should be in every Sunday-school, and if possible in every woman's auxiliary. Text-book, map, pictures, and the set of reference books will be furnished, on receipt of price, by A. L. Freeman, Publisher, 457 Shawmut Ave., South End, Boston, Mass.

information. Much of the current literature on Japan tends to give incorrect views of the country, its people and Christian missions. Dr. Griffis, the author of our text-book, was one of the pioneers in Japan and had entered the country as a teacher before Protestant missionaries were established. He knows the old Japan as well as the new, and is intimately acquainted with the early history of missions. His books on Japan, including "The Mikado's Empire," "The Religions of Japan," "Japan in Folklore and Art," "A Maker of the New Orient," "Townsend Harris, the First American Envoy in Japan," and others, furnish in themselves an excellent library.

In our text-book, "Dux Christus," Dr. Griffis has divided his material into six chapters, as follows:—

1. The Island Empire.
2. The Making of the Nation.
3. The Religions of Japan.
4. Modern Christian Missions.
5. Woman's Work for Woman in Japan.
6. Forces in the Conflict.

There is an excellent bibliography and each chapter is preceded by a chronological frame-work of immense value to the student. The literary illustrations and topics for papers and discussions are very suggestive. Dr. Griffis has also prepared a leaflet for leaders entitled, "How to Use Dux Christus in Missionary Meetings," which includes a list of twenty reference books. The usual set of pictures, twenty-four, in double-tone ink on heavy coated paper, will serve as illustrations, and are most helpful in missionary meetings. In addition to the outline map in the book we are able to furnish a capital small wall map, 14 by 16 inches, for 15 cents.

Some of our societies have found it difficult to secure the needed reference books. In cities and towns where there are public libraries, the authorities have been quite willing to add our list of books at the request of the women's missionary societies of the town, and where there are no such libraries, or societies desire it, we are prepared to send a library of ten carefully selected volumes on Japan for \$5 and express charges.

Surely there is no subject that requires more thorough study, or that will repay our effort in larger measure, than this of Christian Missions. We have not enlisted the women of our churches hitherto because we have not taken up the subject thoroughly and along broad lines.

We trust that this general plan of United Study will never take the place of a knowledge of our own denominational work, but will inspire us with an earnest purpose to do our part toward the regeneration of Japan.

—Central Committee.

PROGRAM OF ANNUAL MEETING.

THE thirty-first annual meeting of the Free Baptist Woman's Missionary Society will be held at the Cutts Ave. Free Baptist church, Saco, Me., Wednesday and Thursday, Oct. 12 and 13, 1904.

Wednesday, October 12.

2.00 P. M. Meeting of the Board of Managers.

Thursday, Oct. 13, Society Meeting.

9 30 A. M. Devotional Service.

9.45 Business.

Reports.

2.00 P. M. Devotional Service.

President's Address.

An Hour with the Workers. Conducted by Mrs. Ella H. Andrews, Providence, R. I.

Election of Officers.

Business.

7.30 P. M. Prayer.

Anthem.

Address. Rev. Elizabeth Moody, Hillsdale, Mich.

Music.

Address. Miss L. C. Coombs, Midnapore, India.

Awarding the Silver Necklet. Miss L. A. DeMeritte.

Music.

Benediction.

PRAYER.

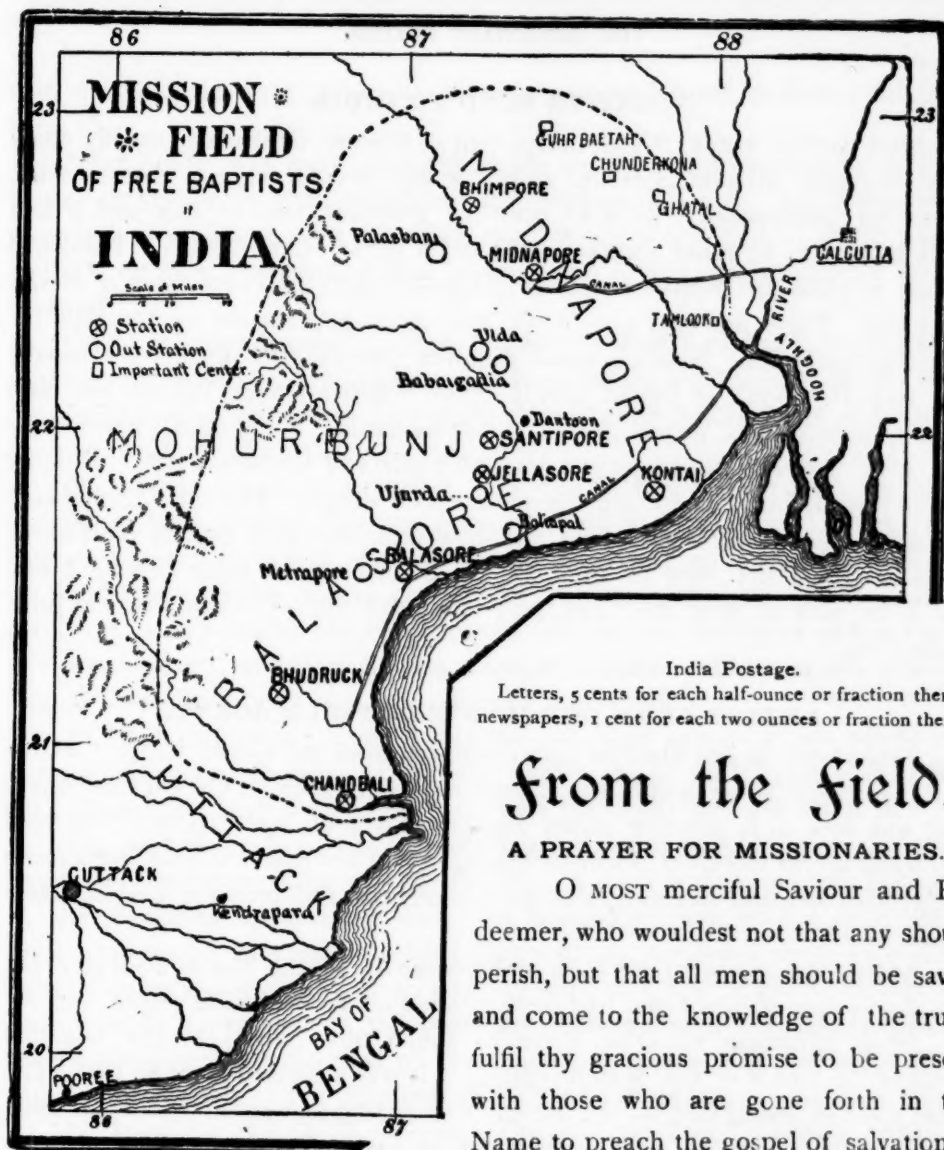
BY IDA LORD REMICK.

Alone with Thee, O God, we listen,
And hush our breath,
While rev'rently we kneel before Thee,
Waiting Thy "Saith."

In crowds, we send swift supplication,
The while we walk,
For thoughts, and words in which to speak them,
Nor cease to talk.

And *always* love can speed with gladness,
Nor need beware.
May we not hope, O God, that loving
Is part of prayer?

To accept the inevitable; neither to struggle against nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard, but she will never be a really happy woman until she has learned it.—*Dinah Mulock Craik.*



from the field.

A PRAYER FOR MISSIONARIES.

O MOST merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth, fulfil thy gracious promise to be present with those who are gone forth in thy Name to preach the gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly thy Holy Spirit, and prosper mightily the work of their hands. Send unto them, according to their need, faithful and true fellow laborers, and give them a rich increase here and a blessed reward hereafter, for the sake of Jesus Christ our Lord and Saviour. Amen.—*A Church Calendar.*

WHAT TO SEND TO INDIA.

MISS BARNES writes: "The things sent to Sinclair Orphanage usually come from Women's Mission Societies and I would like to suggest what to send. Pieces for patchwork. Pieces of print or gingham, two or two and a half yards in length, to make waists for the older girls. Little 'Mother Hubbard' dresses, or cloth for them—print or gingham—for girls from two to ten or eleven years old. These are *very* acceptable and much appreciated by the girls for their Sunday frocks. Needles, *small* thimbles (native girls' fingers are usually very small). Spools of thread, mostly white, number forty. Pencils, lead and slate. Sunday-school picture rolls and picture cards. Some dolls, combs, hair-pins, bone buttons. Some picture books for prizes or Christmas gifts. Crochet cotton thread, fine. These are the most useful things. The little ready-made Mother Hubbards are such a help, and how pretty the girls look in the various colors sent! There may be some W. M. S. that would enjoy making them. The older girls all wear the "sari" and only need the jackets or waists of print under them."

 LETTER FROM OUR WESTERN FIELD AGENT.

FOLLOWING the last HELPER report sent out from the Grand Ledge (Mich.) F. B. parsonage, some months ago, several days were spent at Carson City, where God was with us in manifest power and precious souls were saved. The cold winds and severe storms of Northern Michigan had not power to chill the warmth of Christian love and devotion, and good audiences and precious meetings were ours.

A visit was made to the Cass and Berrien Q. M. the last of February, but not all was accomplished that had been planned on account of *la grippe*.

From Michigan to Ohio, there to spend three weeks in the beautiful home of the pastor of the Marion church. It was a blessed place to be! The sweet spirit of loving helpfulness, the quick detecting of needed encouragement, the Christ-like spirit, all were evident day by day. The loving little maiden; the brave older sister; the patient, careful mother; the loving, gentle father; and the tiny, frail baby in his helplessness, yet such a necessary factor in that circle,—each had a lesson to give which shall never be forgotten. We had a good meeting, souls were won for Jesus, and, on Easter morning, it was fitting that some of those who so recently had found the risen Christ should tell it in baptism: the father and his son, the mother and her baby, a little girl of the Sunday-school, with others went into the church that day.

The week following found us at Bankers for the April session of the Hillsdale Q. M. The Children's Band gave the best feast of the Q. M., and more

than one delegate went away with the firm purpose formed to have a children's band too.

Next Sunday was spent at Fairfield, the old church home with its dear and blessed memories, its precious fathers and mothers in Israel. The numbers are growing less each visit, and yet, while there is one of the faithful left, it pays to go back, for faith is quickened, zeal inspired, and loyalty to God and the church renewed.

On to "Sunny Kansas"! What a contrast from "cold and dreary Michigan,"—but "Michigan, my Michigan!" Rose bushes and peonies in bloom in the gardens at Augusta, and forty-eight hours before leafless trees and barren fields in Southern Michigan.

Oh, how it rained at Augusta! The people would not come out, so we decided to have another date, and again it rained and hailed and the wind blew and we watched the clouds, and were glad they came no nearer, for they were the kind that overturn houses and uproot trees, and after this we understood *why* "the people would not come out." Yet we had two fairly well attended services there, out of the eight that were announced. The Augusta auxiliary elected new officers, with Mrs. Anna Russell as president.

At Salem, we had a beautiful day and two large congregations, where real interest was shown in missions and the babies joined the Cradle Roll. The auxiliary had not been meeting for some time but better days are before it.

Bro. and Sister Fred Comber are living at Severy and for a few days their house was a welcome home to the traveler. A good service was held in the M. E. church, during the tarrying time, and another evening, after a twelve-miles drive over muddy and rough roads facing a strong northwest wind, we reached Sister Comber's church, Mt. Zion, there to learn of a case of small-pox that had just made its appearance in the community, so we turned our faces toward the Severy parsonage, thankful that on the home journey the wind was at our backs and we were certain of the condition of the roads before.

At Anson for the Q. M. session. The wild mocking-bird made music for us and gave glad welcome, as did the church also. Here one meets loyal workers and true appreciation. An auxiliary was formed, with Mrs. Hattie Dodge as president and Mrs. Katie Bishop secretary.

Pleasant Valley church near Chanute, in the oil region of Kansas, has Rev. Fay Cilley as pastor. We drove over twenty-one miles, before the ten o'clock church service, Sunday morning, as the rain and high water had made the roads impassable for the day before. Here an auxiliary was organized with Mrs. Grace Cilley as president; also another of thirteen members at Union Valley, with Mrs. J. A. Hale as president. These churches are twenty miles apart and have ser-

vices every other week. Among this noble people the new pastor and his wife are taking up the work with brave and loving hearts, and are sure to win, for faith and works are put into the effort. All is new and strange to them, however, and the old faces and voices are missed. Will not some of you, their dear friends of other days, occasionally send them cheer by a message from your pen? It will cost you but a little and mean so much to them.

Three hundred and fifty miles by rail from Rose to Jamestown; and, as mile after mile is measured by the click, click, of the car wheels over the rails of the M. P. R. R., the eye catches glimpses of luxuriant wheat-fields, meadows, groves, and villages. Here fragrant alfalfa now in bloom, and cattle on the hills just yonder. Boys and girls by the wayside gathering wild strawberries, if the glance and the cry of the children are not a passing phantom. Our own hearts catch the spirit of this joyous June-time in "Sunny Kansas," and we joy in our Father's handiwork, and the beautiful day, now showers, now sunshine, which He has given us. Then Deacon Abbey's voice is heard in a hearty "Well, how do you do!" And eleven miles more and we shall be with Sister Abbey at Summit, which we will report in another chapter.

ELIZABETH MOODY.

TREASURER'S NOTES.

NEW AUXILIARIES: Anson Q. M., Pleasant Valley, and Union Valley, Kan.

These new auxiliaries were organized by Rev. Elizabeth Moody. They are twenty miles apart, and yet near enough to meet together occasionally, and so help each other. A good auxiliary tends to strengthen the local church, and helps in all departments of its missionary work; may these be a blessing to the churches of which they are a part.

After weeks of wandering it has seemed good to be at Ocean Park most of the time during the month of July. I am no longer on the sea wall, where the roar of the ocean became so familiar to me that I hardly noticed it, save during a very heavy storm. I used to think that I could not be happy anywhere in midsummer but on the ocean front, yet the pines and I have become such good friends that I am just as happy on Temple Avenue, above Porter Memorial Hall, in the HELPER sanctum. And, really, were we not made to be glad wherever duty calls us to be? May not much of our misery be caused by a mental resistance on our part,—to new conditions, or to things we, for some reason, think we dislike? I suspect that prejudice robs us of much pleasure, as well as many opportunities of doing good. After all, the one thing we need to cultivate more than any thing else is *receptivity* to the will of God; as

we do we are content and joyful wherever we are, and delight in whatever our hands find to do. But here I am preaching in midsummer!

The treasury has recently received, in the Western pledge for Miss Moody's salary, two dollars from the auxiliary of the Winnebago Q. M., and five dollars from the auxiliary of the Minnesota Y. M. Also, not very long ago, five dollars was received for Western work; this, too, was possibly meant for the Western pledge, but not so specified. Mrs. M. A. W. Bachelder, 75 Fayette Terrace, Hillsdale, Mich., is chairman of the Western committee, to whom all money for this part of Miss Moody's salary should be sent, or if it is sent to the general treasurer, it should be carefully specified as for the "Western pledge." Mrs. Bachelder writes me that the pledge is not as rapidly met this year as last. Miss Moody's untiring efforts in our missionary work ought to make people so appreciative of her as to relieve the Western committee from all care in collecting the one hundred dollars pledged by the West for her salary. I am sure that "a word to the wise is sufficient," and particularly to the lovers of Miss Moody.

A friend in Rhode Island has given twenty-five dollars which is to be used for Henderson Home. The outlay on this home, including Brown Dispensary, since last October, has been over fifteen hundred dollars. As you all probably know, it is for the use of our missionaries in Midnapore, and for Dr. Mary Bachelier's medical work. The property was bought of General Conference about two years ago, and partially fitted for a home; now the work is being completed. There are those, I trust, who would like to contribute specially for this building; if so, we should be very glad to receive their contributions. Kindergarten Hall is also in process of erection. A friend has recently cablegrammed one thousand dollars for this Hall. We expect to have in Balasore a building that will amply supply the need for normal work. Now we want another kindergarten teacher who will be at the head of this work. Shall not our faith and works bring one, and that speedily?

We have recently received from the treasurer of Massachusetts, Mrs. Maud West Kenyon, a letter containing the thank-offering of the Chelmsford Street church, Lowell, Mass. In it she writes, "During the year we placed thank-offering boxes in the homes; so by this means, and by a great deal of prayer, the Lord opened the purses as never before." Will not every auxiliary supply all the members with these boxes, and homes where there are no members, by the first of October? They can be procured of Mrs. S. C. G. Avery, Wells, Maine. And then let us heed the other part of Mrs. Kenyon's letter and pray much.

Board meetings have already begun at Ocean Park. There was an all-day one July 12, and morning sessions are planned for the week beginning August 1. At the one already held ten members were present; the needs of the kinder-

garten work and Henderson Home were carefully considered. Several of the board will be at Ocean Park during the first week of August for the special purpose of attending its meetings. These meetings are held in the summer and autumn each year without any expense to the society. So that to be a member of the Board of the Free Baptist Woman's Missionary Society means one's time and money and self.

It is expected that there will be meetings of the Society during the General Conference at Hillsdale, at such times as will not interfere with its work. Those will be busy days; our denominational needs are urgent and the problems to be considered are complicated. Let us pray that all the work accomplished during the meetings in Hillsdale may further the interests of Christ's kingdom, for only so far as a denomination is doing this is it of real use to the world. We do well to remember that we only help in building the kingdom as we are governed by right principles in our methods of work, and as we cultivate the Master's spirit in doing it.

The annual meeting of the Society will be held the second week in October with the auxiliary in Saco, Me. The place is very accessible, and the Free Baptist church of Saco will give every one who attends the meeting a hearty welcome. It is hoped that many in Maine and New Hampshire, who live near Saco, will avail themselves of this opportunity to attend our annual meeting of our Society, and all who can, whether far or near, will come. The outlook now is that the year's work will show reason for gratitude, and be an inspiration for renewed consecration to service in the Master's spirit. Let us ask, in the Quiet Hour, for heavenly wisdom to illuminate this thirty-first annual session of the Free Baptist Woman's Missionary Society, and all our meetings East and West during this autumn.

LAURA A. DEMERITTE, *Treasurer.*

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

JOHN R. MOTT visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it in order to have Christ preached a little more widely.—*Missionary Review of the World.*

Helps for Monthly Meetings.

TOPICS FOR 1904.

January—Outline Study of China :

1. A Self-centered Empire.

February—Prayer and Praise.

March— 2. The Religions of China.

April—Home Mission Work of Free Baptists.

May—Thank-Offering.

June— 3. The People of China.

July— 4. Christian Missions from Earliest Times.

August—Outing.

September 5. Christian Missions on the Threshold of the 20th Century.

October—Roll-call and Membership Meeting.

November—Foreign Mission Work of Free Baptists.

December— 6. The Open Door of Opportunity.

OCTOBER.—ROLL-CALL AND MEMBERSHIP MEETING.

REFER, if possible, to the September, 1903, *HELPER*, page 265, for a description of an attractive environment and the details of this meeting, the purpose of which is always the same—to make members better acquainted with one another and the work, and to secure new members. Utilize everything that you have, or that can be obtained, that will in any way illustrate our work—the colors, blue and gold; motto, "Faith and works win;" map of field, books, photographs, curios, leaflets, sample copies of *HELPER*, certificates of membership, thank-offering and cradle roll mite boxes, etc., with some member or members ready to explain all of the different phases of work. As the subject of interdenominational study, for this year, is "China," let the brief program emphasize important points in the year's work. The following social will call attention to curious customs in every-day life. Suggestions may be found in the April, 1904, *HELPER*, under "Words from Home Workers."

Suggestive Program.

(After a brief opening social, in which introductions are made, our supplies are examined and explained.)

Singing. Scripture Reading. Prayer.

Roll-call.—Response by each member giving one fact learned about China during the year. (Slips of paper on which the facts are written should be previously prepared.)

Solo.

Brief review of, or talk about, "Rex Christus," bringing out the points that have especially helped us.

Reading.—"Who Will Open the Door for Ling Te?" (Leaflet, 5 cts.)

Address, Mrs. S. C. G. Avery, Wells, Me. For other helps for a program on China, see fourth page of HELPER cover for January.)

Chinese social.

The following suggestions are obtained of Miss Clara M. Cushman, a former missionary to China, who says that a similar social was held in her church, was so easily arranged, drew so goodly a company and proved so enjoyable that she recommends it to others.

SUGGESTIONS.

The Program can usually be given with better effect before refreshments are served, and chopsticks distributed.

Money may be raised by taking a collection after the program, charging for refreshments or chopsticks, or both, or asking a general admittance fee. Chinese cups, ginger, tea, nuts, fans, and curios may be bought in almost any city, at wholesale prices, and sold at a profit.

For Decorations use red and yellow colors, and Chinese lanterns, screens, and scrolls.

Refreshments. Rice is a staple article, but is not necessary. It may be served in small bowls or saucers. It is more acceptable with a little chicken soup turned over it. Side dishes may include sponge drops, small cookies, oysterettes, salted peanuts, watermelon seeds, little onions, sardines, rock candy and sweets, small fruits and cucumbers, or large ones cut in bits, so as to be eaten with chopsticks.

Tea should not be boiled, or made too strong. It may be made in a tea-pot or by putting dry leaves in each cup and turning boiling water over it, and covering it with the saucer. If cream and sugar are served, use loaf sugar.

For a small company, all may gather around a long table, but for a large company, especially if there are many children present, it is usually better to have the food passed on waiters.

Napkins. Towels rung out of hot water and passed among guests serve as napkins. Chinese do not use tablecloths.

Chopsticks. As the refreshments are to be eaten with chopsticks, nearly all the guests will wish to purchase them. They sell readily at five or ten cents a pair. The Committee who have charge of the sale of chopsticks should practice using them beforehand, that they may be able to inform guests how to hold them.

Etiquette. The Rules of Etiquette may be sent out with the invitations, or given or sold to each guest at the door. Appoint instructors in advance,

whose duty it shall be to study and become familiar with the Rules, and thus be able to assist the guests in observing them. If a dozen of the brightest young gentlemen and ladies meet for practice, they will acquire skill with the chopsticks and in Chinese etiquette; they will become interested, and will naturally talk about it, and thus help advertise the entertainment.

Costumes. It is not necessary to wear Chinese costumes, but if desired they can be made with little expense by using bright-colored paper cambric. A jacket made with broad sleeves, with a wide band of some contrasting color at the neck and sleeves, worn over the ordinary dress, does well for a costume. The watch, a small mirror, and sachet bag may be suspended from a button. Bracelets, rings, large earrings, beads and ornaments and flowers on the hair help complete the costume. The hair should be combed as plain and smooth as possible. Girls part their hair in the middle, and let it hang in a braid. It may be tied with bright cord which extends down through the braid and terminates in bright tassels. Their flowers are worn over the ears.

PRICE OF HELPS.

Rules of Etiquette, postpaid, 50 cents per hundred; for less than one hundred, 10 cents per dozen; single copy 2 cents.

Chopsticks, postpaid, 30 cents per dozen pairs. May be returned if unsold.

Program Helps. This package contains Chinese readings, exercises, songs and native airs, from which selections may be made for program. Twenty-five cents.

Address, CLARA M. CUSHMAN, Newton, Mass.

THE essential part of Christian holiness is giving the heart wholly to God; and certainly we need not lose any degree of that light and love which at first attend this; it is our infirmity if we do; it is not the will of the Lord concerning us. Your present business is not to reason whether you should call your experience thus or thus, but go straight to Him that loves you with all your wants, how great or many soever they are. Then all things are ready; help, while you ask, is given. You have only to receive it by simple faith. Nevertheless, you will still be encompassed with numberless infirmities, for you live in a house of clay, and therefore this corruptible body will, more or less, press down the soul, yet not so as to prevent your rejoicing evermore, and having a witness that your heart is all His. You may claim this; it is yours; for Christ is yours.—*Wesley.*

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

It has been suggested that we continue our India Fund through another year, and we hope that enough money may be received (in small amounts) to support a widow, to be known as the HELPER Branch Sunshine Widow. The first to respond to the India Fund, for this year, was May A. Warren, who gave one dollar, and also sent one dollar for the Sunshine Day Nursery.

Mrs. L. A. Larned has given one dollar to be divided between the India Fund and the Ice Fund. This has been a very encouraging month in our Branch work, for so many have responded to the different departments. Mrs. S. A. Kelsey has remembered the needs of the Ice Fund and Day Nursery with a gift of two dollars.

Mrs. Mary L. Tinkham gave generously to the above Funds, and has passed on a large number of fancy calendars and pictures.

Two of our junior members, Edna and Doris Folsom, have given again this year twenty-five cents each for the Babies' Milk and Ice Fund.

A friend sends in one dollar and ten cents which was collected by her family to purchase ice for the poor and sick during the hot month of August. Would that we had more such families.

Mrs. Harry Wood sent in two pieces of ribbon, and reports sending out many papers, cards, and booklets. This sunshine has been enjoyed by a number of children.

Miss Clara M. Folsom reports for herself and sister, Miss Ethel, that they are much interested in the I. S. S. work, and are doing what they can to cheer others. She asks that Miss Edna J. Sleeper of Vermont be enrolled as a member.

We are also pleased to welcome to our Branch Mrs. J. K. Barney, who is an experienced worker in the W. C. T. U., and we are certain will greatly enjoy our good cheer work. Mrs. Barney gave one dollar, fifty cents of which is for a subscription to the *Sunshine Bulletin*.

We learn that Mrs. C. N. Brown has been very active in the sunshine cause, having assisted a needy widow, purchased medicine for the sick, written helpful letters, and passed on good literature.

Mrs. Augusta Fleisher sends in three names for enrolment: Miss Ruby Herd, Mr. Charles Clark, and Mr. Lyman Hayen, all of Pennsylvania.

A member of the Dorcas Smith Memorial Circle of King's Daughters reports that the summer work of the circle is in assisting the Fresh Air Fund of Portland, Maine. There is a call for good reading matter. Who will respond?

God bends from out the deep and says—
"I gave thee the great gift of life:
Wast thou not called in many ways?
Are not My earth and heaven at strife?
I gave thee of My seed to sow,
Bring'st thou Me My hundred-fold?"
Can I look up with face aglow,
And answer, "Father, here is gold?"

—Lowell.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."



OUR QUIET HOUR.

(10 A. M.)

CHRIST IN THE LIFE.

THIS is what the world needs—Jesus Christ living over again in you and me. . . .

May I recall to your mind that expression in the eighth chapter of Romans and the second verse, "The law of the Spirit of life in Christ Jesus"—his life—"hath made me free from the law of sin and death"? Brothers and sisters, it does not matter what may have bound us in the past, what memories we have of failure and of weakness, as we search ourselves in the light of God to-day. There is a higher law in him. Saved by his life—his life makes us free. Oh, how I love those words, *free in Christ Jesus*. If we are in Christ at all, that is our possession and we may claim and take it. We may quietly look in the face all our failure, all our longings, all that seemed so impossible to us of attainment, of power and blessing, and we may say, "Yes, free in Christ Jesus." Nothing can hold us down, nothing can bind us, if we will take that place now and claim what is our possession—that we are free in Christ Jesus from all the power of sin and self and of temptation.

There is one other word which I want to add—Colossians 2 : 9. Not only are we free in Christ Jesus, but we are something more ; *full in Christ Jesus*, "for in him dwelleth all the fulness of the Godhead bodily," and in him we are made full. Dear friends, how we need to be made full to overflowing with blessing. This great world is waiting for Jesus Christ. The work to be done is superhuman and impossible apart from his divine fulness. How wonderful it is to think that in him dwells all the fulness of the Godhead bodily, and for us. How little can we realize what it means ! Oh, that the Holy Spirit might reveal Jesus Christ to us until he rises and becomes more glorious and wonderful than ever before in our eyes !

. . . . In him is all the fulness, and in him we are made full ! He has said that if we would come to him and open our hearts to him, we should never hunger, never thirst, never be weak or weary or restless or in darkness. All that he has is ours ; all that he is is ours. We are made free in Christ Jesus ; full in Christ Jesus, with all that that means. Will you have one further thought from Romans 5 : 17, "For if by one man's offence death reigned by one, much

more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." There lies the whole secret. The abundance of grace is here for us to receive this afternoon, and there is not one of us that need go away without being lifted above ourselves and our past and all our weaknesses to that place of "reigning in life through Jesus Christ." There is the true manhood; there is the true womanhood; there is the secret of power to bless a waiting world. Brothers and sisters, we must get to that place now,—that place of reigning in life in Jesus Christ, triumphant in our own hearts, victorious over all that would drag us down and make us helpless to bless others. Let us now search our own hearts before God, facing the facts of our own failure and impotence, waiting before him that he may show us where we are in his sight. He is the God that can take us up and transform our lives, making us free and full in Christ Jesus, leading us from this place to reign in life, that through us and from us may flow rivers of blessing, of living power to the uttermost ends of the earth.—*From an address by Mrs. F. Howard Taylor.*

REPORT OF Y. W. C. A. CITY CONFERENCE.

BY HATTIE TRUE MILLIKEN, DELEGATE.

THE American Committee is especially happy in the choice of Silver Bay as the place for two of its summer conferences. Silver Bay Hotel is situated on the shores of Lake George in the very heart of the Adirondack Mountains. These mountains and the beautiful lake form an ideal combination.

One's first sensation upon arrival at Silver Bay is a feeling of separation from the rest of the world. Surrounded by lofty mountains and Nature's rich gifts, it is easy to forget the bustle of American life and for a time commune with Nature and with God.

These conferences are under the auspices of the American Committee; this year the "city" conference was in session July 8-19. It is impossible, in a brief report, to give much idea of the convention. It is my purpose simply to mention the speakers in their various departments and to emphasize some of the features which appealed to us especially.

The morning devotionals were in charge of Miss Mary B. Hill, who is the senior secretary in the Madras district. All her talks were helpful; this was her message in regard to Bible study: (1) Study it out, (2) write it out, (3) pray it in, and (4) pass it on.

The Bible classes were conducted by Dr. Beardsley of Pittsburg, Dr. Johnson of Brooklyn, and Miss Babcock. The hour between eleven and twelve each day was devoted to association work. The practical problems were discussed, and helpful suggestions were offered by the different secretaries

statistics were given showing that now there are five hundred students and ninety-three city associations. There is a total enrolment of eighty-five thousand members.

In regard to the extension work: noon meetings have been successfully carried on in the mills of private owners. In those mills owned by corporations, no meetings are allowed, so then a gathering is generally arranged for in one of the factory boarding houses. The story of the misfortunes and struggles which so many of these factory girls have, and of the help which they have received through the Y. W. C. A., showed very forcibly the influence for good exerted by the Association.

Some of the platform speakers of the conference were, Dr. White of New York City, Dr. Johnson of Brooklyn, Dr. Dixon of Boston, and Dr. Kerrin of Jamestown. Dr. White took as his subject the conference motto, "Increasing in the knowledge of God," and emphasized the need of careful Bible study. Dr. Johnson spoke upon "The Transformed Life." He dwelt upon the human and the divine factors in the process of transformation. The Beatitudes were the theme of Dr. Dixon. Dr. Kerrin's text was "Take my yoke upon you." He said that the term "yoke" implied two burden bearers, that Christ shared our yokes and that he always bore the heavy end himself.

One of the most helpful features of the conference were the "delegation" meetings; these were held each night for twenty minutes after the regular service. The New England delegates met together. It was at this time that the gist of the day's services was presented by one of the secretaries. The busy, happy days sped all too quickly. Almost reluctantly we turned our faces homeward and watched the shores of Silver Bay growing fainter and fainter. Yet in the deeper, richer lives of its delegates, the inspiration of the City Conference of 1904 will never fade.

I am convinced that while our work needs reinforcing, while we need more funds to carry it on, all the needs are secondary. There is one primary need, and that is prayer. This work is not merely that of impressing upon the Chinese the intellectual superiority of the faith that we profess, not merely showing that the morality of Christianity is higher than the morality of Confucianism and Buddhism, or any other of these faiths. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—*F. Howard Taylor.*

Words from Home Workers.

MAINE.—The "Toilers-by-the Sea," Ocean Park, held a very enjoyable and instructive meeting, Wednesday afternoon, July 20, in Porter Memorial Hall. The president, Mrs. Jordan, presided. Representatives from several states and denominations were present. Mrs. Flanders, of Maine, read the Scripture and offered prayer, after which Mrs. White, of New Hampshire, sang a solo. Mrs. Tilley, of Rhode Island, spoke of the missionary auxiliary work in the Roger Williams church, Providence. The society has sixty members, and meetings are held ten months in the year. They are taking the United Study courses and have a missionary calendar giving program, place of meeting, and name of lady taking charge each month. They have a supper at their annual meeting and an outing in June. Their apportionment is one hundred dollars and the money is always raised. They have four district meetings a year which are very profitable. At the January meeting they held a reception, for better acquaintance with new members, etc. After singing, Miss Costellow, a Free Baptist worker, sent to India by the Union Missionary Society, gave a very interesting account of her work among women and girls in Calcutta. She has charge of an orphanage in which are one hundred children from ten days to ten years old. She spoke of the many perils of women and children in that city and of the beautiful work of rescue of the missionary, gathering them into homes and, in many instances, leading them to Christ. Miss Costellow had various curios and some specimens of work done in India, which all were glad to examine. A solo was then sung by Mrs. Buzzell. Mrs. Thomas, president of the Saco, Me., society, gave an inspiring talk on auxiliary work which made us all want to go home and try her suggestions. The secret of success is organization and service. All officers should be selected *because of fitness*. Appoint your nominating committee early, giving them time to think, pray, and act. The president should have executive ability, judgment, and tact, and be able to make others work. Have a prompt secretary who will always be present, if possible; a treasurer of business ability who has tact and patience to collect dues. Every member should be on some committee. Have a membership committee who will secure new members; social committee to welcome strangers; lookout committee to seek poor children and discover their needs; a committee of five to cut and make garments; report committee to keep count of things given away; committee on Junior and Cradle Roll work; press reporter who shall give notice of meetings and then report them in the local papers. The president should do but little work, but expect much of her well organized auxiliary.

M. D.

The Litchfield Plains Woman's Missionary Society held its annual thank-offering service in the church in May. We had a large congregation, and the pastor, Rev. Charles Purinton, with the sisters and Miss Coombs, carried out the program. Miss Coombs, our returned missionary, gave us a very interesting, helpful, and instructive address. We felt we had very many things to be thankful for. The audience listened attentively, and our offering amounted to \$27.75

IOWA.—The union of the Delaware and Clayton Q. M. with the Black Hawk and Buchanan Q. M. into one called the Buchanan, necessitated a change in the Woman's Missionary Societies also, and June 9, 1904, at Dunkerton, Iowa, the Buchanan W. M. S. was organized with officers as follows: president, Mrs. Thera B. True, Edgewood; secretary and treasurer, Mrs. Nettie Zimmerman, Hazelton; agent for the MISSIONARY HELPER, Mrs. Margaret McLeod, Central City; superintendent Cradle Roll, Mrs. H. E. Sandborn, Fairbank. After some discussion in the Q. M. as to whether the W. M. S. should occupy the Saturday evenings of the Q. M. sessions or not, a kind of compromise was made by the vote that each Saturday evening should be devoted to missions and the collections be equally divided between General Conference and the W. M. S.; also that a program committee be appointed annually to arrange for said meetings. The first committee appointed was Rev. T. H. Smithers, Mrs. Thera B. True, and Mrs. Margaret McLeod. Under this provision Harry Myers gave an excellent missionary address on Saturday evening. Whole collection was \$5.66. Sunday morning a public missionary prayer meeting was held at the call of and under the leadership of the W. M. S. The next Q. M. will be held in October instead of September. Watch in *Star* for exact date and place. In connection with the Q. M. will be a meeting of our W. M. S., at which we desire a large attendance. Let us seek in our united efforts to accomplish more than in the past for the Master, never forgetting the motto, "Faith and works win."

Edgewood, Iowa.

THERA B. TRUE.

SOUTH DAKOTA (Valley Springs).—Mrs. Harriet Palmer wishes to thank the members of the "Sunshine Society" through the HELPER for the "letter shower" received on her 90th birthday. It was the happiest birthday she has enjoyed and was full of little surprises, chief among which was the many letters from unknown friends whose names she has often seen in the HELPER. The dear old eyes were many times filled with happy tears as she read the congratulations and comforting words and Scripture references of friends from so many different states. Then relatives and friends began to arrive, bringing their gifts. The

banquet was spread in two rooms; and children, grandchildren, great-grandchildren, and friends, to the number of twenty-four, sat down to the beautifully decorated tables. The afternoon was spent in music and singing, to the delight of Grandma Palmer, and thus passed a day of Sunshine, to which so many had added their mite. She says: "God bless them all and may they never lack for a cheering word along life's pathway."

ROSINA H. PALMER.

In Memoriam.

"God giveth thee rest,—
Rest from all sorrows, watchings and fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years,
At home with the blest."

Abbie J. Lothrop, Mapleton, Minn., Feb. 5, 1904.

Sarah Farnham, Somersworth, N. H., Feb. 9, 1904.

Saraphine Stillings, Somersworth, N. H., Feb. 10, 1904.

Mrs. Catherine A. Maxwell, Onsted, Mich. (born Feb. 5, 1840), June 21, 1904.

NOTE.—When a member of an auxiliary passes on, it is fitting that her name, place of residence, and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in the HELPER.

NOTICE.

REV. ELIZABETH MOODY, Western field agent of the F. B. W. M. S., is coming east on a lecture tour, under the auspices of the Society, about the middle of September, and will remain in New England several weeks. It is hoped that she will be most heartily welcomed everywhere. Any church or auxiliary desiring to secure her as a speaker, should correspond *at once* with

MRS. CLARA A. RICKER,
Pittsfield, N. H.

ANY man or woman is truly great, according to the measure of power to serve. This is the test of one's value to the world, the label with which he is sure to be marked in the final reckoning. It is this that endears him living, and this makes the felt void when he dies.

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—*James Buckham.*

Our Juniors.

A MISSION BAND SONG.

Sing a song of children,
Happy as can be,
Working for the missionaries
Over 'cross the sea;
Yes, and for the wee ones,
Unloved and alone,
Who are bowing down to idols
Made of wood and stone.
Sing about the mission bands,
O let your voices ring!
For little hands and hearts are joined
In service to our King.

—B. A. K., in *Heathen Children's Friend*.

A TALK WITH THE JUNIORS.

ON SOME PIECES OF GLASS.

HERE are three kinds of glass to talk about. We are all very familiar with two of them and even the third most of you will recognize. There are lessons to be learned from them all, and so we will take them one by one.

1. First, here is a bit of plain window glass clean and bright so that the light shines right through it. In India we do not use glass windows so much as they do in cold countries where they have to keep the cold shut out. It is very important then that the panes of glass in the window should be kept clean, otherwise the whole house looks dark and dirty. The glass does not give light but it lets the light in.

The Lord Jesus once talked about people having windows of their bodies and windows of their minds. We are all like little houses and we need God's sunshine inside. We must keep the windows clean so that the light may come right in.

How easily glass is made dirty. You see this little burning wax match. I hold it for a moment against the glass and the glass becomes all cloudy and black. That is a good illustration of what sin does for the mind. It makes it all defiled and dim so that the light of Truth and Love cannot enter.

Boys and girls, keep your windows clean!

2. Now I have another glass here which you cannot see through. It is a

looking-glass and only reflects the image of what is before it. We all know the use of a mirror. It is to see ourselves as others see us. If it were not for the mirror we might have black marks on our forehead and go about for hours without knowing it, yet others would see the stains. Let me touch that blackened glass that we were just now talking about with my finger and make a mark on my face. How ugly it looks; but I cannot see it unless I look into this mirror. Then I am ashamed and make haste to wipe it away. That is an illustration of what the Bible and all God's teaching does for us. It makes us ashamed of ourselves by showing us our sinfulness and need of cleansing. The Bible is a true mirror and gives us a true account of ourselves. It is not like the poor one-pice looking-glasses sold in the bazaar, which twist one's face up into anything but the right shape. Have you seen yourselves as God sees you and gone to him for cleansing?

My last piece of glass is a magnifying glass. It is transparent, but when we look at anything through it, the thing appears so much bigger that we can see the very tiny particles of it quite clearly. My handkerchief looks like coarse canvas through this glass, and any speck of dirt appears very plain indeed.

I think this is a good illustration of God's judgment. Everything will come to light and be seen on the judgment day, even the tiny things that we overlooked. Nothing escapes God's eye. We will not wait for God's judgment to come upon us and condemn us, but go to him at once and ask him to search and try us and deliver us from all sin for Jesus' sake.—*India Christian Endeavor*.

THINGS CHINESE.

A favorite Chinese proverb is this: "One boy is worth ten girls."

We divide the day into twenty-four hours. In China they divide it into twelve.

In the Chinatowns of New York and San Francisco we have seen Chinese women and children with tiny bound feet.

The common form of Chinese salutation, unless the habit is changed by American custom, is to place the hands together, at the same time making a low bow.

Yellow is the Chinese color. White indicates mourning, and scarlet is the token of joy. In bridal processions the bride is shut quite out of sight in a beautiful red chair. This sedan is elaborately carved in relief, with little red lanterns burning here and there in unique niches. Everything at the marriage, even the bride's veil, is red.

It is said that a Chinese boy, when a tiny baby, has everything done for him to keep evil spirits away; his father and mother do not know that God will take care of him. They try to cheat the spirits, dressing him like a girl, because they think that the spirits will not trouble themselves about girls.

The high holiday of the Chinese, and this is really their only general holiday, is their New Year, which comes in the latter part of our January.

Great preparations by way of food and clothing are made for this time, at which accounts are squared, and future plans made. Chinamen in our cities are often very particular to call on their Sunday-school teachers and special friends among the Americans, and leave their visiting-cards, which are made of scarlet paper, with their names in curious Chinese characters in black ink.

In some of the Chinese homes in New York and San Francisco, and in the joss-houses, we have seen hundreds of idols made of wood, clay, earthenware and sometimes of brass, costing all the way from ten cents to fifty dollars. Many offerings are placed before them of nuts, confections, fruits, etc. A bowl full of the remains of incense-sticks often shows the devotion paid to the gods. In China there are regular idol washers and cleaners and menders. A missionary asked one of the latter class if he believed the idols had power to help or harm him. The man replied, "I half believe, and half doubt."—*Selected.*

CHINESE PROVERBS.

THE Chinese have many proverbs and common sayings. I have a book containing over two thousand. Some are so good I think I will give you a few. Let the "heathen Chinese" teach you some lessons which you have, no doubt, many times learned. Sometimes the same lesson in a new dress impresses us more vividly.

Did you ever hear one boy say to another, "Let's do it, nobody will know?" If you have, listen to what a virtuous mandarin once said, when some one brought him a bribe in the night:—

"Heaven knows, earth knows,
You know, and I know."

How can you say *no one* will know? Here is a proverb for the boy or the girl who procrastinates or trifles with time. It is a Chinese version of "Time is money":—

"An inch of time is like an inch of gold;
But time can never be at that price sold.
A lost inch of gold may be sought somewhere;
Where time can be sought for cannot be told."

Then here is one for those who like to get all they can out of others:—

"He wants his donkey to travel away,
But is not willing to give him hay."

—*Selected.*

A CHINESE RHYME.

THE mother of a Chinese baby enjoys counting the little one's toes just as American mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another as she sings:—

" This little cow eats grass,
 This little cow eats hay,
 This little cow drinks water,
 This little cow runs away,
 This little cow does nothing
 But just lie down all day.
 We'll whip her."

 ROLL OF HONOR.

Shares in the salary of the children's missionary, Miss Emilie Barnes, at \$4 per share.

Ill., Campbell Hill, Junior C. E.	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch.	2 shares
Mich., Kingston, Junior A. C. F.	1 share
Me., North Lebanon, "Willing Workers"	1 share
Mich., Highland, Juvenile Mission Band.	1 share
N. H., Rochester, Junior A. C. F.	3 shares
N. H., Alton, Junior A. C. F.	1 share
S. D., Valley Springs Mission Band	1 share
N. H., Milton, Junior A. C. F.	2 shares
N. H., Concord, Curtis Memorial ch., Junior Dept.	1 share
N. H., Hampton, "Pearl Seekers"	2 shares
Me., Island Falls, F. B. S. S. class No. 5	1 share
Me., West Bowdoin, children	1 share
R. I., Olneyville, Primary Dept. S. S.	1 share
Me., West Falmouth, "Helping Hands"	2 shares
Iowa, Spencer S. S.	1 share
Mich., Gobleville, Junior A. C. F.	1 share
Me., Ocean Park, Nellie Wade Whitcomb	1 share
N. H., Center Sandwich, Junior Mission Band	1 share
Me., Chesterville, Union S. S.	1 share
N. B., St. John West, Junior C. E. of F. B. ch.	1 share
Me., Limerick, Children's Mission Band.	1 share
Me., Bowdoinham Ridge, S. S.	1 share
Mich., Onsted, Miss Ruth Daniels	1 share
Iowa, Lincoln, S. S.	1 share
N. Y., Brooklyn, First F. B. church, Mrs. Furman's class, in memory of Emmet Johnston	1 share
R. I., Pascoag, Junior C. E.	2 shares
Me., Bridgewater, S. S.	2 shares
Mich., West Oshtemo, S. S.	1 share
Kan., Horton, Junior C. E.	1 share
Me., Georgetown, Children's Mission Band	1 share
N. H., New Hampton, Mission Band	1 share
Mass., Lowell, Primary Dept. of Chelmsford St. church	1 share

Me., Lisbon, Juniors	1 share
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Me., Dexter, Primary Dept. of F. B. S. S.	1 share
Mich., Cook's Prairie, "Cheerful Workers"	1 share
Ind., Badger, Primary and Intermediate Dept. of S. S.	1 share
N. H., Gonic, Junior A. F. C. E.	1 share
Minn., Winnebago City	1 share
Iowa, Spencer, Juniors	1 share
Ohio, Marion, S. S.	4 shares
Mass., Haverhill, "The Sunbeams," Winter St. F. B. church	1 share
N. Y., Poland, Juniors	1 share
Me., Bath, S. S. of Corliss St. church	3 shares
Minn., Winona, Mission Band	1 share
N. H., New Market, Mission Band	1 share
Mass., Lowell, Kindergarten Dept., Chelmsford St. S. S.	1 share
Mich., Temperance, S. S. Class No. 6	1 share
Me., Pittsfield, Juniors	1 share
Me., Auburn, Junior C. E.	1 share
Ohio, Blanchester, S. S. and Junior C. E.	1 share
N. H., Ashland, Juniors	1 share
R. I., Pawtucket, in memory of Ben F. Jefferson, Jan. 31-Feb. 2, 1902	1 share
Me., Houlton, Juniors	1 share
Ohio, Pleasant Grove, Junior C. E.	1 share
Tenn., Union Association	1 share
Mass., Cambridge, Junior C. E.	1 share
Kan., Hickory Grove, Junior C. E.	1 share
Me., Eustis Center S. S.	1 share
Kan., Summit, Junior C. E.	2 shares
Ill., Ava, Juniors	1 share
Me., Sabattus, Junior S. S.	1 share
R. I., Carolina Junior C. E.	1 share
N. H., Loudon Center, Children's T. O.	1 share
Me., Scarboro, Young Missionary Helpers	1 share
Minn., Winona, F. B. S. S.	1 share
Me., Chester, Sunday School	1 share
N. H., Farmington, Junior Dept. of S. S.	1 share
Me., Cape Elizabeth and South Portland Juniors	1 share
N. H., Manchester, Junior C. E. Society	1 share
N. Y., Columbus Quarter, Junior Mission Society	1 share
Mich., Litchfield, "Joy Bearers"	1 share
Me., Saco, Juniors	1 share
Mich., Grand Ledge, Juniors	2 shares
Mich., Ortonville, Sunday School	1 share
N. B., Newtown, Mission Band	1 share
N. H., Dover, Juniors, Washington St. church	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S.	1 share
Mass., Lowell, Primary Dept. S. S. Paige St. F. B. Ch.	1 share
Chase, Trueman, and Carl Moody	1 share
Mich., Mason, Mission Band	1 share
Me., Canton, F. B. S. S.	1 share
Minn., Madelia, F. B. S. S.	1 share

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1904.

MAINE.			
Atkinson aux.	\$2.75	Pascoag aux. Ind.	\$5.00
Augusta T. O. \$10.00 Karmenea \$10.00 Gen. work	20.00	Pawtucket C. R. and Ad. L. Bearers	12.00
Bath No. St. Ch. T. O. Miss Coombs's sal.		Pawtucket 1st F. B. C. E. S. for Kind. work	5.00
and complete L. M. in Gen. Soc. of		Providence Elmwood Ave. Y. P. S. C. E. for child in S. O.	6.25
Mrs. J. F. Purinton	14.00	Providence Elmwood Ave. S. S. Ind.	25.00
Bradford ch.	1.50	Providence Rog. Wms. Y. P. S. C. E. for Kind.	18.75
Charleston Mrs. Ella S. Tilton	1.00	Providence Park St. aux. Ind.	10.00
Canton F. B. S. S. 1 share Miss Barnes's salary	4.00	Plainfield St. aux. T. O. Miss P.	7.90
Cape Elizabeth T. O.	19.00	Plainfield St. aux. T. O. Ind.	7.95
Dover and Foxcroft F. B. ch. C. R.	3.40	Taunton aux. Ind.	2.05
Dover and Foxcroft aux.	5.50	NEW YORK.	
Dover and Foxcroft aux. T. O.	4.00	Poland W. M. S. F. M. \$14.28 H. M. \$6.64 mem. fees \$5.00	25.92
Ft. Fairfield aux. T. O. and to complete L. M. Gen. Soc. Mrs. Alma M. Cousins Steep Falls, Me.	15.00	INDIANA.	
Georgetown aux. for Ruth S. O. last T. O. constitutes Mrs. Mary E. Oliver L. M.	25.00	Brookston W. M. S. for Hindu Boys Sch. of Midnapore in charge of Miss Butts	12.50
Lewiston Pine St. aux. Mrs. S. B. Stevens	1.00	MICHIGAN.	
Lewiston Pine St. Farther Lights Circle F. M.	2.50	Burlington ch. for Miss Barnes	3.35
Lisbon Falls aux. 6.22 T. O.	13.22	E. Rome W. M. S. for Gen. work	1.50
Lisbon Falls Lizzie M. Cornish for W. H.	5.00	Hillsdale T. O.	15.80
Milo for native teacher	6.25	No. Branch aux. T. O.	10.00
Pittsfield Jr. Soc. for Miss Barnes	4.00	MINNESOTA.	
Springfield Q. M. aux. for Miss Coombs	7.00	Granada Ira Clynick for support of girl in India	25.00
Sebec and Exeter Conf. Coll.	8.00	Madelia F. B. ch. S. S. Miss Barnes's sal.	4.00
Waterville Conf. Coll.	5.11	Minnesota W. M. S. for Miss Moody's special	5.00
Mrs. Mary E. B. Tourtelotte	1.00	Winnebago Q. M. for Miss Moody's special	2.00
		Winnebago Q. M. for F. M.	9.95
		Winnebago City F. B. S. S. Miss Barnes	1.00
NEW HAMPSHIRE.		IOWA.	
Canterbury C. R.	1.40	Central City T. O. for Miss Scott	14.50
Dover C. R. toward L. M. Mrs. C. A. Rand	12.21	Little Sioux Valley Asso. for Miss Scott	3.35
Hampton C. R.	1.35	KANSAS.	
W. Lebanon aux. F. M. income of Mary A. Dearborn fund	6.00	Hickory Grove C. R.	3.13
		Horton Juniors Miss Barnes	2.00
		Summit ch. T. O. from Lillian and Estella Barum from the C. E. Soc.43
VERMONT.		SOUTH DAKOTA.	
Enosburg ch. Mrs. Kate Allen for Dr. Smith	5.00	Valley Springs for teacher	6.25
Newport Center ch. for Dr. Smith	2.50	NEW BRUNSWICK.	
Orange Co. Asso. W. M. S. for Dr. Smith	6.00	Grand Harbour C. E. Soc. for orphan girl "Dukka"	6.00
St. Johnsbury L. Bearers for Dr. Smith	6.45	MISCELLANEOUS.	
W. Charleston aux. for Dr. Smith	10.40	Income of temporary loan for Inc. Fund	17.50
W. Corinth ch. for Dr. Smith	4.80	Total	\$645.13
Williamstown ch. T. O. for Dr. Smith	11.00	NOTE.—The credit to Hampton, N. H., aux. in June, of \$10.00 was a T. O. Credit to Meredith Center aux. should have been Meredith aux. in June receipts. The T. O. of Laconia, N. H., aux. in 1903 constituted the following life members: Mrs. F. A. Young and Mrs. J. F. Babb.	
Williamstown aux. for Dr. Smith	5.00	LAURA A. DEMERITTE, Treas.	
MASSACHUSETTS.		Ocean Park, Me.	
Lowell Chelmsford St. ch. aux. T. O.	20.00	per EDYTH R. PORTER, Asst. Treas.	
Lowell Chelmsford St. ch. for native teacher	6.25		
Lowell Chelmsford St. ch. for C. R.	2.15		
Lynn High St. ch. aux. L. M. of Mrs. A. S. Durgin	10.00		
Wellesley for F. M. of Mrs. Olive S. Bean	10.00		
RHODE ISLAND.			
Carolina aux. T. O. Ind.	18.00		
Carolina L. L. Bearers	6.31		
Carolina Mary L. Tinkham for completion of Henderson Home	25.00		
Chepatchet ch. for C. R.	6.00		
Greenville aux. Ind.	10.00		
Pascoag aux. T. O. Miss P.	22.00		

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.